

# THE CHARACTER BUILDER

A JOURNAL OF HUMAN CULTURE AND HYGIEIO-THERAPY.

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## EDITORIAL.

**The Character Builder uses the reformed spelling recommended by the National Educational Association.**

**FOUR MILE STONES PASSED.** With this number the fourth volume of the Character Builder is completed. We take this opportunity to thank all who have contributed to the success of the magazine thus far. We thank our subscribers who have supported us by prompt renewals, thus giving the financial aid that is indispensable in publishing a magazine. We thank our agents who have labored faithfully to introduce the Character Builder among the people. We thank the people who have purchased stock in the Human Culture Co., thus co-operating in the important work that we are aiming to do.

During the past year the Character Builder has consolidated with the Journal of Hygieio-Therapy, that had been published regularly at Kokomo, Ind., for sixteen years. Several important improvements have been made, and the magazine is now being placed on news stands thru the Colorado News Co. of Denver. The outlook from this source is very encouraging. We are sure the Character Builder has a good reason to exist; it contains too much solid food for those who are fond of light and sensational reading, but we have the satisfaction of knowing that it is appreciated and supported by the people who are molders of public opinion on questions pertaining to educational subjects.

In the past we have conducted our business to quite a degree on the credit plan, in order to retain as many of our subscribers as possible; we have lost more than a thousand dollars thru this folly.

From this time on all magazines will be paid for strictly in advance. When the subscriptions have expired all will be notified and if they do not renew their magazine will be discontinued.

The last year's work gave us considerable pleasure and satisfaction. The magazines sent out would make at least 5,000 volumes of 450 pages each, and they have been, for the most part, read and mentally digested. There are no truths of greater importance to the race than those contained in the Character Builder. One of our greatest mistakes of the past year was in sending out a dollar magazine for fifty cents a year. The price was raised to \$1, in order that the Character Builder might live. Nearly all our subscribers were intelligent enough to know that such a change was essential, a very few of them were as unreasonable as some of the people who lived when Herbert Spencer struggled to get his thoughts before the world. He sold 750 copies of his first book in fourteen years and 750 copies of his second book in twelve years. After a struggle of fifteen years he had lost \$6,000, besides his time, and yet, as he remarked: "All this time the forty millions of people constituting the nation demanded of the impoverished brain worker free gratis copies for the national libraries."

Some of our friends have informed us that it is folly to publish a magazine that does not support itself, but if they could read the letters that come to us frequently from young men who have perished for the lack of knowledge to guide them to manhood and health, and if they would take time to learn how much vice, crime, disease, insanity, pauperism and other abnormal conditions exist that might be prevented by a knowledge of and obedience to the laws of life, they would say that it is worth a sacrifice to arouse an interest in these vital principles.

The influence of our magazine extends beyond the intermountain region. The Medical Gleaner of Cincinnati, O., for March, 1904, says: "The Character Builder is one of the brightest and cleanest and purest little papers with which we are familiar. Your boys and girls need it." The Gleaner has been published for fifteen years, and its editor is professor in a medical college, hence we appreciate the kind words all the more. During the past year about a score of our articles have been copied in American and English magazines, with due credit given the Character Builder. The encouraging words that come to us every day are evidence that the Character Builder is needed. It is yet in its infancy, but we are determined to aid it in its growth that it may be a vigorous exponent of truth for many years to come. We invite you to co-operate with us.

#### AUTHORITY VS. KNOWLEDGE.

In this materialistic age it is generally supposed that the learned professions are governed by principles based upon scientific investigation, but it is evident that the members of these professions are led back and forth by the opinions of a few recognized leaders. The condition is well described in an article by Frank H. Hall, author of the Werner Arithmetics, that appeared in the March number of the School News. Mr. Hall says: "One may easily discover a trend in educational matters by a close observation of the utterances of recognized leaders. Only the few dare to break away from the established usages and traditional methods. The many follow—sometimes afar off. A consensus of opinion on the part of a score of educational experts cannot fail to have its effect, sooner or later, upon the practice of the multitude of teachers who follow."

The writer then states that "one Dr. Lorenz may modify the practice of a thousand of the rank and file of the surgical profession," and one recognized leader in education may modify the practice of many teachers.

In the medical profession conditions are the same. The editor of one of the

most popular medical magazines in the world says in the current number: "There are actually doctors who think themselves responsible for the thoughts and conduct of the medical profession. They consider themselves born leaders, and strive to exercise the rights and privileges of the 'divine estate,' regardless of the fact that the world left it behind centuries ago. They are always championing outgrown, worn-out ideas and methods, and abusing the brainy, progressive man who wants to keep abreast of the times in all practical ways.

"The atavistic medical man has an excessive reverence for authority and tradition. It is of no use trying to restrain men from investigating on their own account and relying on their own judgment. It is part of the great movement of individualism begun so long ago, and steadily increased ever since. It has become the modern instinct, present in all healthy-natured men."

People are very much like sheep, after all. Whichever course the bell-weather takes he is closely followed by the rest. There can be no serious results if the proper course is selected, but often the course selected by the recognized leader is unsatisfactory and must be abandoned. The change is often frequent enough to keep the followers chasing after fads instead of becoming established in fundamental principles. It is not surprising that such a condition should prevail in lines of thought and action based upon metaphysical ideas, but in the sciences that are supposed to be based upon experimentation and positive science, it is time that people should be guided by experience and knowledge, rather than by the ideas of any one person. Due consideration should be given to the opinion of those who have made a special study of any subject, but truth should be one's guide, and should be adopted as the standard as soon as careful research has convinced one of its correctness and its value to humanity.

EXPENSIVE AND HARMFUL FASHIONS. It is almost impossible to

believe that intelligent, civilized people continue spending immense sums of money for things that most effectively retard the progress of true civilization. It is a disgrace to our nation that it can be truthfully said we spend twice as much in preparing for war as we do for the education of our children. It is no more creditable to us that we spend each year for the fashions of drinking liquor, tea, coffee, and for the equally senseless fashion of using tobacco, patent medicines and poisonous drugs, a sum of money equal to about \$31 for every man, woman and child in the nation. The apparently harmless fashion of candy eating reaches a sum of about \$2.50 per capita. According to the estimates reported in the daily papers of our own city, the silly fashion of gum chewing costs the citizens an average of 60 cents per year. The result of this immense waste of health and money to gratify appetites and propensities is that many who indulge in these luxuries and fashions find themselves too poor to afford books and magazines that are essential to the development of the intellectual, esthetic, moral, and spiritual powers.

Not all expensive and harmful fashions are connected with the mouth and alimentary canal, there is an unnecessary waste caused by the frequently changing fashions of dress. When any new fashion is introduced, exorbitant prices are charged for the articles of clothing. In a short time these are out of fashion and are sold for a very small part of the former retail price. Fashions do not progress toward an ideal. What is considered beautiful one year is regarded as extremely ugly the next, in a few years the cycle is complete, but the last is as far from ideal in beauty and comfort as the first. Devotees of fashion seldom live above the physical plain. Food, clothing and shelter is all they see in life. The treasures of knowledge that are discovered thru the intellectual, esthetic, moral and spiritual powers remain hidden from their minds. True education must reach the lives of the boys and girls and so influence them that they will not be tainted by the body and mind

destroying vices that have been blocks in the wheel of progress for many centuries. Savages sacrifice all future pleasures for immediate gratification of appetite and physical desires. Our savage tendencies are revealed when we spend so large a portion of our time and money for harmful luxuries. Life is not a real pleasure to persons whose thoughts are constantly absorbed in things pertaining to physical gratifications.

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**TWO VICE AND CRIME INCUBATORS.** Occasionally the public is made aware of the temptations that are placed before messenger boys. Few young men have a character sufficiently strong to carry them safely thru even a single year in such employment. All are tainted more or less by the bad environment inseparably connected with such an occupation. It is a great mistake to permit immature youths to pursue a vocation that leads them into dens of vice or crime and brings them into contact with the most immoral and vicious characters of society. If the work that such boys are doing is absolutely necessary, it should be performed by adults who would not be so much influenced by the surroundings as are the boys who are now performing the work. The evil results of the present practice are apparent to anyone who will take the trouble to investigate. Parents who are interested in the moral welfare of their sons will never permit them to become employed as messenger boys.

News boys are not subjected to all the dangers mentioned above, but profanity, obscenity and the elementary lessons of gambling are taught them. They repeat every day to the public that the papers offered for sale by them tell all about the latest murder, suicide, train robbery, lynching, or other crime, and are thus taught to look upon crime as the most important thing to know and the essential point in each day's history.

Men and women who are unable to perform hard work because of physical ailments are devoting their time to the sale of newspapers. It will be better for the boys and for the public when the

entire business of selling papers is placed in the hands of adults. The few pennies that come to the boys from the sale of papers are obtained at too great a cost.

### EMERSON'S OPINION OF POPULAR EDUCATION.

"The popular education has been taxed with a want of truth and nature. It was complained that an education of things was not given. We are students of words; we are shut up in schools and colleges and recitation rooms for ten or fifteen years and come out at last with a bag of wind, a memory of words, and do not know a thing. We cannot use our hands, or our legs, or our eyes, or our arms. . . One of the traits of the new spirit is the inquisition it fixed on our scholastic devotion to the dead languages. The ancient languages, with great beauty of structure, contain wonderful remains of genius which draw and always will draw certain like-minded men—Greek men and Roman men in all countries to their study; but by a wonderful drowsiness of usage, they had exacted the study of *all* men. Once (say two centuries ago) Latin and Greek had a strict relation to all the sciences and culture there was in Europe, and the mathematics had a momentary importance at some era of activity in physical science. These things become stereotyped as *education*, as the manner of men is. But the Good Spirit never cared for the colleges, and tho' all men and boys were now drilled in Latin, Greek and mathematics, it had quite left these shells high and dry on the beach, and was now creating and feeding other matters at other ends of the world. But in a hundred high schools and colleges this warfare still goes on. Four, or six, or ten years, the pupil is passing Greek or Latin, and as soon as he leaves the University, as it is ludicrously called, he shuts these books for the last time. Some thousands of young men are graduated at our colleges in this country every year and the persons who at forty years still read Greek, can all be counted on your hand. I never met with

ten. Four or five persons I have seen who read Plato.

"But is not this absurd, that the whole liberal talent of this country should be directed in its best years to studies which lead to nothing? What was the consequence? Some intelligent person said or thought: "Is that Greek and Latin some spell to conjure with and not words of reason? If the physician, the lawyer, the divine, never use it to come to their ends, I need never learn it to come to mine. Conjuring is gone out of fashion, and I will omit this conjugating, and go straight to affairs." So they jumped the Greek and Latin, and read law, medicine, or sermons, without it. To the astonishment of all, the self-made men took even ground at once with the oldest of the regular graduates, and in a few months the most conservative circles of Boston and New York had quite forgotten who of their townsmen was college-bred and who was not."—Essays by Ralph Waldo Emerson.

CHURCHES EASY GOING.—Rev. Frank Gunsaulus, the Chicago popular preacher who held his services in the Iroquois theater and who lost a nephew in the fire, took this stand in his sermon Sunday:

"Our pulpits, mine with the rest, have too much to say about the New Jerusalem and not enough concerning the vital needs of Chicago. I have neglected my duty. I have seen abuses—lawlessness, all pervading and unrebuked—negligence, incompetency and carelessness in public life, and have not lifted my voice against them. Hereafter with God's help I will do my duty as a citizen."

The world reserves its big prizes for but one thing, and that is Initiative. Initiative is doing the right thing without being told. Next to doing the thing without being told, is to do it when you are told once.—Fra Elbertus.

He whose mind is free from the illusion of self, will stand and not fall in the battle of life.—Buddha.

## Human Nature Department

EDITED BY N. Y. SCHOFIELD, F. A. I. P.

### DELINEATION OF MRS. F. S. RICHARDS.

By N. Y. Schofield, F. A. I. P.

The writer had the pleasure of delineating the character of Mrs. Richards several years ago, and, for the most part, the following is a synopsis of the chart then given:

Your organization presents many un-



usual features. To point out the special directions in which your character will manifest itself and to explain the causes and results of any deficiency will be the purpose of this chart. The data from which these deductions are made is obtained from a study of the brain and temperamental developments.

In your organization the organs of sensation and of motion predominate

somewhat over the organs of nutrition, imparting what is known as the "mental motive" temperament. This is the one most favorable to mental activity and physical endurance, and persons so endowed, where the quality of the organization is good, as in your case, will usually be found to take the initiative in some movement or enterprise that has a well defined plan and gratifies their strongest faculties. While the temperament gives persistency and endurance, the direction in which the ambition will be manifested depends largely upon brain development.

In your case the brain measures fully  $22\frac{1}{2}$  inches at its base, which is an inch above the average female brain, and the tape measure registers 23 inches, if taken over the central portion of the forehead.

Bearing in mind the fundamental law that "size, other things being equal," is the measure of power, we are led to expect unusual results from this unusual development, especially as the anterior lobes of the brain, thru which the intellectual powers of the mind function, greatly predominate. From this fact we infer that with so much mentality coupled to an active temperament, your inclinations, tastes, and ambition will cause you to look and reach beyond those boundary lines that usually satisfy and circumscribe the ambition of the average woman. Then again the weight of your body supplies the necessary foundation for your active mind. One hundred and fifty pounds corresponds with a 22-inch brain, so that in this respect also we find a near approach to the harmony of organization, and as a result of this balance there will be a proportionate absence of that friction which, like a flaw in a diamond, frequently mars an otherwise excellent character. Notwithstanding your inclination in the direction of mental effort, when not indulged to excess, the vitality is sufficient to endure the strain, supplying the brain with necessary nourishment to ob-

tain the best results without enfeebling the health. This is a decided advantage that is not generally enjoyed, as many are forced to exercise their mental powers at the expense of health and longevity. In your case, however, the constitution is strong and wiry, lungs in excellent order, and the pulse strong, indicating healthy action of the heart. The signs of longevity are very pronounced and give evidence of your descent from long-lived ancestors.

Your mind is of the studious type, or cast. It is as natural for you to think, reason, and meditate, as it is for others with larger perceptives to observe. You have no idle moments, the mind being constantly employed, and if no present duty is pressing, you will assuredly become interested in some new problem, or in the development of some new idea. You are so organized as to be discontented if compelled to live under conditions that preclude the exercise of your mental powers in some intellectual direction. You are ambitious, aspiring, and very sensitive, have little sympathy with the common, every-day affairs of life, being constantly urged to engage in some large and important scheme affording abundant scope for energy and thought.

You are not quarrelsome in disposition, will be agreeable and fraternal where the desire is mutual, but cannot endure dictation from others, especially if the authority is merely assumed. If your opinion is sought and your aid solicited in a respectful way, you will readily join hands with others in any worthy cause, rendering valuable service, but if the invitation is given as a matter of policy only, you are sure to detect the motive and will not become very enthusiastic.

In accepting responsible positions you have much more fear and anxiety than appears on the surface. Approbation being a very strong element in your nature, makes you keenly sensitive to either praise or censure, and your most severe disappointments, as well as your greatest triumphs in life, arise from the wounding or the gratification of this faculty. Your self-reliance, tho not a dominant faculty, is not weak, but is nicely

harmonized with your intellectual endowments were it not for the modifying influence of approbation and cautiousness. This, and not any lack of ability or power to execute, is the source of your doubts and fears.

You are not wanting in perseverance, firmness being large and mostly developed in the region that gives persistency, rather than will power. Tho not aggressive or quarrelsome, your determination will be increased by opposition, and especially if any personal slight is suspected. A courteous and plausible argument may prevail in modifying your views, but a threat will avail nothing. Some of the strongest traits of your character would be manifested if you were forced into a position where your rights were unjustly assailed and your dignity offended. It is then your intellectual powers which would shine the most, because tho remarkably agreeable and friendly up to a certain point, you are not to be trifled with, and can exhibit considerable resistance if occasion or inclination require it.

The middle portion of the forehead shows a very receptive and retentive mind, giving strong reasoning power and the ability to think deeply. You are more philosophical than scientific, and more studious than observing. In a social capacity you will form very close attachments with a few whose nature, motives and ideas are congenial, but will be exclusive in friendships, as your sensitive, refined nature is opposed to indiscriminate sociability. As you will be attracted by some, so you will be repulsed by others. This is partially true in all cases, but is especially so in yours. The conditions and influences that surround you will affect and determine the state of your mind, giving pleasure or annoyance as the case may be, to a greater extent than is usually experienced by others.

You have many fears, doubts, anxieties and troubles that could just as well be dispensed with, as they have often very little foundation in fact. Your mind is very active, and must be employed, and with your energy and originality, it should be directed into literary, educational or moral channels. In taking a survey of

your physical and mental powers, one is forced to the conclusion that you will succeed in the work that you undertake.

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REMARKS.

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By John T. Miller.

Those who are acquainted with Mrs. Richards, and know of her unceasing labors in various educational and reform movements, will recognize the effect of her mental and temperamental development as described in the above delineation.

This is not meant in the fatalistic sense, but that she has lived in harmony with her special development. Mrs. Richards has for many years been an active and prominent worker in the Female Relief Society, and at an earlier period was a presiding officer in the Young Ladies' Association. She has taken an active part as a woman's suffragist, and was last year president of the Utah Mothers' Congress. She is at present and has been for some time a member of the Utah Agriculture Board of Directors, and has for a long time been one of the library committee of the Salt Lake City public library. At the last convention of Utah Federation of Women's Clubs, Mrs. Richards read a paper on "Needed Reforms." In company with her husband, the well known attorney, F. S. Richards, she has traveled much and has been privileged to become acquainted with many of the leading women of the nation. She has visited national conventions of women's organizations. She is at present very much interested in having Juvenile Courts established, and is an influential worker in various reforms that have for their aim the relief of suffering and the betterment of moral and social conditions. While Mrs. Richards is actively engaged in these various movements, she does not lose her interest in home life, but believes that the greatest amount of development and best results are obtained where household economy is practiced and some of the time is devoted to culture needs. Altho she has already accomplished much by her untiring efforts, she

has prospects of continuing for many years in the work to which her life is devoted.

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J. F. GALL, M. D.

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The Founder of Phrenology.

In order that the readers of the Character Builder may form a correct estimate of the merits and value of phrenology we present some of its most eminent advocates, and opinions of well known scientists.

"My first ideas of Phrenology were obtained from Dr. Gall himself, its



founder, whose lectures I attended in Paris during the year 1825. Before that time I, in common with almost all who are ignorant of the subject, spoke of it with great contempt, and took every opportunity of turning it into ridicule. The discourse of this great man, and several private conversations which I had the honor of holding with him, produced a total change in my ideas, and convinced me that the doctrine he taught, so far from deserving the absurd treatment

which they then generally met with, were, in themselves, highly beautiful as expositions of the human mind in its various phases, and every way worthy of attention. Much reflection and many appeals to nature, since that period, have satisfied me of their truth."—Robert Macnish, M. D., LL. D.

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Prof. Blumenbach, writing from Goettingen to Dr. Albers of Bremen, said: "I need not inform you that I congratulate myself uncommonly on having heard Dr. Gall. The views which he maintains about the organization of the brain, the derivation of some of the supposed cerebral nerves from the spinal cord; etc., are to my mind extremely important."

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Dr. Huffeland, physician to the king of Prussia, said: "It is with great pleasure and much interest that I have heard this estimable man himself expound his new doctrine. I am fully convinced that he ought to be regarded as one of the most remarkable phenomena of the eighteenth century, and that his doctrine should be considered as forming one of the boldest and most important steps in the study of the kingdoms of nature. One must see and hear him to learn to appreciate a man completely exempt from prejudice, from charlatanism, from deception and from metaphysical reveries."

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Bernard Hollander, M. D., M. R. C. S., L. R. C. P. (London), wrote in his "Mental Functions of the Brain," published by G. P. Putnam's Sons, 1901:

"No subject has ever been so thoroly misrepresented, even by learned men of acknowledged authority, and no author has ever been so libelled and with such malice as Gall, and this notwithstanding the fact that there is not one man of scientific repute who has written anything which would indicate that he had examined Gall's chief work, '*Anatomie et Physiologie an Systeme Nerveux en General; et du Cerveau en Particulier*,' 4 volumes in folio, and an atlas of 100 plates; Paris, 1810-1819; price 1,000 francs, or \$200 per copy. What Gall knew at the close of the eighteenth cen-

tury is only just dawning upon the scientists of the present day."

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"The views which Drs. Gall and Spurzheim have taken of the nature of the dispositions and faculties of man and animals appear to me, however, both new and philosophical, and these admit of being surveyed without any reference to organization or its supposed situation. It is thus only that I submit them to you as well deserving your examination; for I think it will be acknowledged that they have drawn a correct portrait of human nature. I readily acknowledge my inability to offer any rational objection to Gall and Spurzheim's system of phrenology, as affording a satisfactory explanation of the motives of human action."—Dr. Abernethy's Surgery, Vol. 2.

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"I found Dr. Gall (in 1826) to be a man of middle stature, of an outline well proportioned; he was thin and rather pallid, and possessed a capacious head and chest. The peculiar brilliancy of his penetrating eye left an indelible impression. His countenance was remarkable—his features strongly marked and rather large, yet devoid of coarseness. The general impression that a first glance was calculated to convey would be, that Dr. Gall was a man of originality and depth of mind, possessing much urbanity, with some self-esteem and inflexibility of design.

"I was delighted with his conversation; he seemed to me to take a wider view in the contemplation of man than any other man with whom I had ever conversed. \* \* \* After our breakfast, he showed me his extensive collection; and thus ended my first visit to the greatest moral philosopher that Europe has produced; to a man, than whom few were ever more ridiculed, and few ever pursued their bent more determinately, despite its effects; to a man, who alone effected more change in mental philosophy than perhaps any predecessor; to a man who suffered more persecution, and yet possessed more philanthropy than most philosophers."—Extracts from an address to the Edinburgh Phrenological

Society, by Dr. Andrew Combe, F. R. C. P. E., Physician in Ordinary, in Scotland, to the Queen.

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Dr. Gall made Paris his home. He acquired an honorable reputation as a physician, writer, and philosopher, and independent of the respect shown him by all parties, he realized the additional reward of a handsome fortune. His skill as a physician may be inferred from the following fact: In the year 1820, a medal was presented to him, executed by M. Barre, an eminent artist in Paris, by order of Count Potosky, a rich Polish nobleman, who took this method of expressing his deep gratitude to Dr. Gall, who had cured him of an old and dangerous malady, for which he had in vain consulted the best medical men in Paris.—Nathan Capen.

#### MEMBERS OF THE HUMAN CULTURE FAMILY.

During the past month the eldest member and the youngest in the Human Culture Co. have accepted the invitation extended thru the Character Builder, to persons interested in the work, and without further solicitation have become stockholders.

Mrs. Elizabeth G. Barney, of Cedar City, Utah, whose photograph appears here, is in her 73rd year, but is sufficiently interested in the work the Character Builder is doing to aid in a substantial way, while the infant is growing and is in greatest need of assistance. In her first letter to us she says: "I am in my 73rd year, but have concluded to pay down the \$10 for a share of stock, as you suggest in the February number.

"I am delighted with the principles contained in the Character Builder, and trust that it may do all the good you desire it to, and that all parents will live by its instructions themselves, put away their ignorance and mock modesty and train their children in time to save them from destruction of body and soul."

These words have the mark of an intelligent and vigorous mind. We were desirous of becoming better acquainted

with the member who is about twice as old as most other members in the company. The photo that was sent at our request indicates that the lady is remarkably young in spirit and body for one so far advanced in years.

The statements concerning the temperament of Mrs. Richards, whose delineation appears in this number, apply with equal force to this lady. Her organs of motion and the nervous system are more strongly developed than the organs of nutrition. This development gives her the aggressive, progressive, persevering



temperament that gives the possessor a constant desire to do work of a physical or mental character. Space will not permit us this time to give a detailed description of the character as revealed by the development of the brain and temperaments. We are delighted to receive the co-operation of one who has passed beyond the allotted age of three score years and ten, devoting a life to humanity's cause, and who at that advanced age is so intensely interested in the education of the youth. We sincerely desire that she

may yet live many years to receive a monthly visit from the Character Builder, and to aid in disseminating the principles to which it is devoted.

The youngest member, Andrew F. Jensen, of Moroni, Utah, is 21 years of age. He is one of the army of young people who are becoming interested in the principles of social purity, health culture and human nature. The support and co-operation of young people who are just beginning life is a source of inspiration and encouragement. Tho the struggles and sac-



rifices required to carry on the human culture work are not yet at an end, the outlook is very encouraging and our souls are full of gratitude to all who aid in this much needed work.

At a meeting of the Chicago Medical society the statement was made that no known drugs are of any specific benefit in pneumonia cases, tho it was said that they might help by easing the patient, and exercising a moral influence over him.

#### ACTIVE AGENTS WANTED.

The Character Builder wants active agents in every city, town and hamlet where the English language is spoken and will pay them liberally for their work. Below is a partial list of the towns in the Rocky mountain region where we need active agents to take renewals and solicit new subscriptions. Write immediately for terms. If your town

has no active agent and is not on the list, you may secure the agency if you are interested in the work.

IN UTAH.—American Fork, Aurora, Beaver, Brigham City, Coyote, College, Clarkston, Castle Dale, Circleville, Centerville, Charleston, Deseret, Elwood, Eden, Eureka, Enoch, Farr West, Fillmore, Grantsville, Gunlock, Glenwood, Granger, Henrieville, Hyrum, Holden, Hyde Park, Huntington, Jensen, Kanab, Koosharem, Kamas, Loa, Lindon, Lee, Lemington, Liberty, Monroe, Mantua, Morgan, Molen, Mayfield, Park City, Midway, Moab, Manti, Mt. Carmel, Minersville, Milford, Marlon, Mammoth, Meadow, Mercur, Nephi, Newton, Ogden, Oak City, Orderville, Oasis, Payson, Provo, Porterville, Plain City, Pleasant Grove, Panguitch, Price, Pinevalley, Paragonah, Riverdale, Richfield, Redmond, Rockport, Richville, Robinson, Siguard, Sunnyside, Spring City, Silver, St. George, Scipio, Scofield, Salem, Thistle, Tropic, Teasdale, Tooele, Vernon, Wellington, Weber, Wellsville.

IN IDAHO.—Albion, Ammon, Boise City, Clifton, Fairview, Georgetown, Liberty, Lewisville, Leeorin, Montpelier, McCammon, Ovid, Parker, Prospect, Paris, Riverside, St. Charles, St. Anthony, Shelley, Woodruff, Weston.

IN ARIZONA.—Pima, Pine, Shumway, Woodruff.

IN COLORADO.—East Dale, Freedom, La Jara, Sanford.

IN WYOMING.—Afton, Burlington, Diamondville, Fairview, Glenco, Oakley.

IN OREGON.—Baker City, Summerville, La Grande.

A SUBLIME FACT. As the force of every charge fired from a gun is registered in the molecules of steel and affects the strength of the gun; so the force and nature of every outgoing wave of thought, feeling, desire or aspiration are registered in the brain and heart, thereby modifying and largely determining the future character of the man. All vicious emotions, impure thoughts, dishonest motives, and unnatural desires, fears and forebodings are suicidal in tendency. Truly, "The wages of sin is death." Only those are wise who think honestly, act nobly and live righteously." —N. N. Riddell, in "100 Life Lessons."

"We cannot make our own ancestors, but we can endeavor to make ourselves." —Mrs. Theodore W. Birney.

## EDUCATIONAL NOTES.

THE CLARK LECTURES. The teachers and citizens of Salt Lake City have had a rare treat in the series of 18 lectures on literary subjects delivered by Mr. S. H. Clark, of the Chicago University, during the past two weeks. These lectures were highly educational and were very much appreciated by those who availed themselves of the opportunity to hear them. The Spirit of Literature is the lecture that impressed us most, and the most significant sentence in that lecture is: "The test of any study is its final effect on character." Mr. Clark is a magnetic and forceful speaker. His lectures should have been heard by thousands instead of the few hundred who composed his appreciative audiences. It is remarkable how few, comparatively, avail themselves of opportunities for real intellectual feasts, when entertainments that appeal to the baser nature are so popular. While this condition is noticeable, it is easily explained and suggests the importance of arousing the faculties to that which furnishes entertainment and at the same time develops the higher powers. The Clark lectures were secured conjointly by the University of Utah, L. D. S. University, the public schools and Ladies' Literary club.

President Angell of Michigan University delivered a most timely and interesting lecture under the auspices of the Salt Lake City schools, at Barratt Hall, on Saturday, March 19. The entire lecture was devoted to the teacher, the suggestions made will long be remembered by those who heard them, and will be a source of inspiration and improvement to the teachers.

The state board of education of Pennsylvania tells the public school teachers of that state that they should improve their minds by foreign travel. This must have a humorous flavor for those fortu-

nate teachers who rejoice in the usual \$300 salary that Pennsylvania pays its expert instructors.—Cleveland Plain Dealer.

"A Scrap of Paper" is a comedy that teaches valuable moral lessons. The U. of U. dramatic club presented it in a very creditable manner at the Salt Lake theatre Feb. 19. The play is educational, and these amateurs deserve the support and encouragement of their fellow citizens.

Total abstinence from intoxicating liquor as a beverage is simply common sense. Wise men in all lines of life see that its use unfits them for duty. At a banquet given to Dr. Lorenz, the great surgeon, in New York, wine was served, but the doctor pushed the wine-glass aside, and, in reply to the question as to whether he was a teetotaler, he said:

"I can not say that I am a temperance agitator, but I am a surgeon. My success depends upon my brains being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers which I must keep always on edge."

Intermountain Magazine, Vol. 1, No. 1, edited and published by I. E. Diehl, Salt Lake City, has just been received. It is to be devoted to the interests of Utah and the Intermountain region. The magazine has well written articles and numerous illustrations; it has about one hundred pages of reading matter and a remarkable amount of advertising for a new magazine. If the magazine will receive sufficient patronage to keep it at its present standard it will certainly be a credit to Mr. Diehl and to the Intermountain region. The subscription price is \$1.50 per year, or 15 cents per copy.

Folly is soon learned.—Cowper.

## \*\*\*\*\* Publisher's Page. \*\*\*\*\*

### **5th CHARACTER BUILDER**

For Home and School.

A magazine devoted to Physical, Intellectual, Social,  
Moral and Spiritual Training.

**\$1.00 A YEAR, IN ADVANCE.**

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### **FREE LESSONS IN DRESS CUT- TING.**

In response to numerous inquiries with regard to the Bigelow Dress Cutting System, arrangements have been made with Madam Kelly, instructor in dressmaking at the L. D. S. University, to exhibit it during conference week at Room 31, Lion House. She will receive visitors from 12 to 2 on Saturday, Monday, Tuesday and Wednesday, April 2, 4, 5, 6, when arrangements can be made to take lessons upon its use, etc. The regular price of the system is \$10.00, but for a limited time this price will include instructions in cutting waists, skirts, and trimmings of every kind. Madam Kelly has used the model for two years, and gives the following testimonial of its merits:

"I prefer the "Bigelow" model to all others for class work or for family use, because it is so simple in its construction

that the time spent in learning it is reduced to a minimum, and when once understood there is nothing that can be forgotten. In fitting I never had better results with any other model."

We have had a few copies of the back volumes of the Character Builder bound in half leather, and while they last will sell them as follows: Vol. 3, \$1.25; Vol. 4, \$1.25. Either with one year's subscription to the Character Builder, \$2. Order immediately, if you desire to secure these.

We can have your back numbers of the Character Builder bound in cloth for 50 cents; in half leather for 75 cents.

"I am very much interested in the 'Character Builder,' and feel that it would be hard to do without the helpful suggestions in that little paper."—K. C., Utah.

"Please find enclosed check for \$1.00 for year's subscription to Character Builder. We received the last issue today and consider it fully up to the high standard of excellence heretofore maintained."—J. H. C.

#### SANITARIUM FOR SALE.

##### A Purchaser or a Partner Wanted.

The proprietor of a well established Sanitarium in one of the most desirable localities in America desires a partner who has capital to invest, or will sell the property at a liberal price. The property is suitable for either a sanitarium or a suburban home. It consists of a main building of twenty rooms, and three cottages. All located within one mile of railroad station. The ground is very productive, and has an excellent young orchard on it. There is a free supply of water from city waterworks, and an abundance of gas from the proprietor's own well. The gas is used in the buildings for heating and lighting purposes.

For particulars address, H. T., care of Character Builder, Salt Lake City, Utah.

System of Phrenology, Combe, \$1.25.

## Physical and Moral Education.

### TRUE ART.

It is when we reach the heart,  
That our writing is true art.  
Let our message then e'er be  
In its sweet simplicity;  
Just a speaking, soul to soul,  
So it cannot miss the goal  
That it started out to find  
In some kind, receptive mind.

There to let its mission drop,  
Only tho awhile to stop.  
Till again it's passed along,  
And another hears the song,  
And shall pass it on, you see,  
For its immortality,  
This, I think, is truest art,  
Where the writing finds the heart.  
—Martha Shepard Lippincott.

### ABSENCE OF MORAL TRAINING GREATEST DEFECT IN SCHOOLS.

(By Howard Moore.)

The most surprising defect that will be noted by future generations in the educational schemes of the present will be the absence of any serious attempt, or any attempt at all, in fact, to inculcate morals in the young. The school today does just one-half what it ought to do, and the other half of its task it never attempts to do. It sharpens the intellect, but it does not civilize it. The great concern of the school is cephalization. No serious effort, certainly no systematic, scientific effort, is made to mold the emotions. Intellectual training is all right and proper, but nescience is not the only limitation of the new-born human being, nor even the gravest limitation. It is animality. If anything like the same amount of time and thought were devoted to counteracting the fearful blight placed upon us by our animal origin that is now nearly wasted on the study of ex-

tinct languages alone it would revolutionize the world.

It may possibly be said that the great difficulty is to know how to inculcate morality. But I do not myself believe that this is the prime difficulty in the matter at all. The great need is a vivid and intelligent realization of the nature of human nature and of the consequent necessity for moral instruction. Human nature is not followed to its roots, and there contemplated face to face. The fact that religious societies are able to impress creeds of all kinds on the young and to fasten them so firmly on the mind that a lifetime cannot efface them proves that the human mind is an exceedingly plastic thing and capable of receiving almost any kind of impressions, if we begin early enough and use the proper methods.

It will be unfortunate if our age cannot make a real beginning in the revision of our educational attitude toward the child. Compared with these larger problems, the problems of method and administration over which we are accustomed to agonize so liberally seem petty and ridiculous indeed.

Another reform that ought to be encouraged is that in favor of placing greater emphasis on the teaching of a knowledge of nature in our schools. Colonel Parker, altho hazy enough generally to suit even mystics, was right again. Nature is the great thing. Indeed it is everything. Languages are only implements—only means to an end. They are not ends in themselves. And yet we brood over them as if they were, and the chief end at that. More time and energy are given to them than anything else. It is more than ridiculous. It is pathetic. We bewail the crowded condition of our curricula, but never seem to have the wit to leave out a lot of linguistic lumber which has drifted down to us from the misty centuries of scholasticism.

and which could be spared without harm to anyone. Relieving an overcrowded curriculum by sacrificing the natural sciences in favor of Latin and Greek is about as sagacious as saving the ballast of an embarrassed ship by throwing overboard the women and children.

When the human mind awoke from its 1,000-year sleep in the fifteenth and sixteenth centuries there was eminent occasion for a thoro study of the languages of Greece and Rome. All the knowledge of the world practically was at that time locked up in the literatures of these deceased civilizations. But there is no longer any necessity to go to the Greek and Latin for knowledge. The English has in it, and has for a long time had, all of the literature of the Greeks and Latins worth translating, and a thousand times more of history and science. When the Greek and Latin languages were put into the schools of Europe at the time of the revival the nature sciences were in their infancy. The most of them indeed could scarcely be said to have had any existence at all. Today these sciences are giants, occupying legitimately a large part of the horizon of knowledge. To continue, therefore, to spend so large a part of our academic existence poking about among the linguistic husks of antiquity, simply because our ancestors a long time ago found it profitable to do so, is simply to think with our feet.

Nature study is not a study of leaves, bugs and bird's nests, as most of the disciples of Colonel Parker imagined. Nature study is a study of nature—a study of the fairy worlds of astronomy, geology, physics, chemistry, botany, zoology and sociology, including their history. And today, with the magic key of evolution, we are able to unlock secrets in these wonderful realms that were never dreamed of in the past. If boys and girls all along thru the primary and grammar grades could be stirred by occasional glimpses into the marvelous miracles of nature going on everywhere around them, there would be far fewer of them give out before arriving at the high school.

The trouble is not that children cannot

understand these things. The teachers are themselves ignorant. They know next to nothing about these subjects. If they did, they would overflow in the school room. Nature should be, and in the future will be, the great object of study, not man-made languages. Normal schools should be permeated by a recognition of this fact. The normal extension work now carried on in this city might very profitably be enlarged, so as to include a system of high school extension, and the teaching of every day wonders of nature to the teachers already in the school rooms.—Chicago Record-Herald.

#### WRONGS THAT WE SHOULD RIGHT.

He works in mine, and shop and crop,  
His weary limbs don't get to stop,  
Until his form is old and bent;  
Each year he pays a higher rent.

Big, healthy sons he leaves behind,  
Hard workers, truthful, good and kind.  
Their forms are bent, their heads are gray,  
And then these boys are in the way.

Their children's children, endless chain;  
As old ones died, they'd come again,  
And thus the generations went,  
Each year they paid a higher rent.

Until a son, when but a tot,  
Was cradled in a poor man's cot;  
He struggled up, with life's great aim,  
To try and win both wealth and fame.

And when success had crowned the man,  
As great achievements always can,  
His pride for what he owned on earth,  
Caused him to scorn the humble birth.

He seemed to think it was God's will,  
That he should own both land and mill,  
And as employes came or went,  
To rise a little on the rent.

This Christian man oppressed the poor,  
He let the wolf go in their door.  
He'd shave their wages down a cent,  
And raise a little on the rent.

Today, it is such men as he  
That are oppressing you and me;  
And claiming too, most all the time,  
That lawfully, it is no crime.

They live in luxury today,  
With all their millions stacked away;  
Declaring that it is no sin  
To watch sweet millions rolling in.

—Alpha Neely.

GOOD CHRISTIAN PEOPLE,  
PLEASE READ THIS; THEN  
THINK A LITTLE.

Do not cheat yourself into thinking that all the finery you can wear is so much put into the hungry mouths of those beneath you. It is not so. It is what you yourselves, whether you will or no, must some time feel it to be—it is what those who stand shivering in the streets, forming a line to watch you as you step out of your carriages, know it to be; those fine dresses do not mean that so much has been put into their mouths, but that so much has been taken out of their mouths. The real politico-economical signification of every one of those beautiful toilets is just this—that you have had a certain number of people put for a certain number of days wholly under your authority by the sternest of slave masters—hunger and cold; and you have said to them, “I will feed you, indeed, and clothe you, and give you fuel for so many days; but during these days you shall work for me only; your little brothers needs clothes, but you shall make none for them; your sick friend needs clothes, but you shall make none for her; you yourself will soon need another and warmer dress, but you shall make none for yourself. You shall make nothing but lace and roses for me; for this fortnight to come you shall work on the patterns and petals, and then I will crush and consume them away in an hour.” \* \* \* As long as there are cold and nakedness in the land around you, so long there can be no question at all but that splendor is a crime. In due time, when we have nothing better to set people to work at, it may be right to let them make lace and cut jewels; but so long as there are any who have no blankets for their beds and no rags for their bodies, so long it is blanket-making and tailoring we must set people to work at—not lace.—John Ruskin.

#### WAR AND ARMED PEACE.

Great military equipments in time of peace are a supposed preventive of war

only one degree less costly and less dangerous morally than war itself. The doubling of Europe's military expenditure in thirty years has brought no increased security. Each nation strains and taxes its over-burdened and often famine-ridden people to keep pace with its neighbor, only to say, “We stand relatively just where we stood before.” Europe thus spends every year in time of peace a sum equal to a pile of dollar bills, laid smoothly on each other, like leaves in a book, fifty-two miles high! An equal sum goes for pensions, debts for past wars, etc., and a still more gigantic sum is lost by the unproductivity of millions of soldiers who must be fed and clothed by the toil of men who labor like dumb, driven cattle.

Today we boast of our backward steps in imitating old world methods and spend on one battleship more than the valuation of the land and all the ninety-four buildings of Harvard university.—Mrs. Lucia Ames Mead, at Arlington street church.

THE POWER OF LOVE.—That is the greatest gift that man can bestow upon man? Feed a man and he will hunger again; give him clothing and his clothing will wear out; but give him a noble ideal and that ideal will be with him through every waking hour lifting him to a higher plane of life, and giving him a broader conception of his relations to his fellows. I know, therefore, of no greater service that my country can render to the world than to furnish to the world the highest ideal that the world has known. That must be so far above us that it will keep us looking upward all our lives, and so far in advance of us that we shall never overtake it. I know of no better illustration, no better symbol, of an ideal life than the living spring, pouring forth constantly of that which refreshes and invigorates, not the stagnant pool which receives contribution from all the land around and around and gives forth nothing. Our nation must make a large contribution to the welfare of the world and it is no reflection upon those who have gone before to say that we ought to do better than they have done. We would

not meet the responsibilities of today if we did not build still higher the social structure to which they devoted their lives. The world has made progress, and today you cannot justify bloodshed except in defense of a right already ascertained, and then only when all peaceable means have been exhausted. The world has made progress. We have reached a point where we respect not the man who will die to secure some pecuniary advantage, but who will die in defense of his rights. We admire the moral courage of the man who is willing to die in defense of his rights, but there is yet before us a higher ground. Is he great who will die in defense of his rights? There is yet to come a greater man still—the man who will die rather than trespass upon the rights of another. Hail to the nation, whatever its name may be, that leads the world toward the realization of this higher ideal. I am glad that we now recognize that there is something more powerful than physical force, and no one has stated it better than Carlyle. He said that thought was stronger than artillery parks, and at last moulded the world like soft clay; that behind thought was love, and that there never was a wise head that had not behind it a generous heart. The world was coming to understand that armies and navies, however numerous and strong, are impotent to stop thought. Thought inspired by love will yet rule the world.

#### THE UNIVERSAL IMPROVEMENT SOCIETY.

Incorporated Under the Laws of the State of Washington. Office at Seattle.

#### OBJECTS OF THE SOCIETY.

I.—To conduct a thoro and systematic investigation of the causes of all kinds of human suffering, sorrow, disease, want, despondency, immorality, vice and crime; to devise and apply practical means, as far as possible, for the relief and prevention of these evils, and to promote human happiness in its truest and broadest sense in every possible way.

2.—To publish or cause to be published and sell or otherwise distribute or assist in distributing books, periodicals and other literature and cause public lectures to be delivered for the purpose of disseminating as widely as possible various kinds of useful knowledge and especially knowledge concerning the natural laws which relate to life, health and happiness.

3.—To establish and maintain or assist in maintaining any or all kinds of institutions which shall facilitate the promotion of health, intelligence, culture, morality and general happiness, and especially institutions where the natural laws relating to the physical, intellectual and moral development of man, and the principles of political and domestic economy shall be taught.

4.—To exert all possible influence for the promotion of universal peace and happiness among all individuals and classes of individuals, and to endeavor to co-operate with all organizations and institutions whose purpose is to improve mankind, but to remain forever strictly non-sectarian and non-partisan in its principles.

#### PREVAILING EVILS OF LIFE.—

“But yesterday as I was speaking to a very intelligent, well-known citizen of New York, he expressed to me the opinion that gambling and a desire to obtain money or valuables without returning a due equivalent, by purchasing lottery or chance tickets and stock gambling, is a greater evil than selling and drinking intoxicating drinks; and he most earnestly blamed many of our clergy and churches for the prevalence of this great evil; for, as is well known, it is at church fairs they learn their first lessons, enticed thereto by the hope that they may be able to obtain an article of much value for a trifling sum. In this the work of demoralization commences, and leads naturally to gambling for money, betting on games, horse racing, buying, lottery tickets, and stock gambling, stimulated by the hope of making fortunes by risking small amounts, not stopping to think that what they gain if successful, others must lose who are

probably no better able to lose than they are. How much short of stealing is this? Look at the sad results which follow the practice started in so many of our churches—the poverty, the thieving, the failures, the breaches of trust, the disgrace and loss of character, and the poor wretches in prison, and others who merit punishment. Christian ministers, is not this a fearful evil which you, if guilty of encouraging it, should put away from your own lives and teach your people to shun as a sin against God?—*Personal Experience of a Physician* by John Ellis, M. D.

The feudalism of capital is not a whit less formidable than the feudalism of force. The millionaire of today is as dangerous to society as was the baronial lord of the middle ages. I may as well be dependent for my head as for my bread. The time is sure to come when men will look back upon the prerogative of capital with as just and severe condemnation as we now look back upon the predatory chieftains of the dark ages.—Horace Mann.

The spiritual element of faith appears to be dying out, especially among the higher classes of society. And if it passes away, what will emerge will not be the Greek pagan aspiration after bodily perfection and health, with intellectual clearness of perception and of beauty in art. It will be a worldliness of coarse animal pleasures and vulgar greed of gain.—*London Daily News*.

## Social Progress.

FOR THE WORLD'S PEACE. A conference was held at Washington on January 12, presided over by the Hon. John W. Foster, ex-secretary of state, looking to the conclusion of an arbitration treaty with Great Britain similar in its general features to the treaty defeated in the United States senate in 1897. The conference was attended by representa-

tive men from various parts of the United States and addresses were made by Edward Everett Hale, Andrew Carnegie, President Woodrow Wilson, of Princeton university, Hon. Frederick W. Seward, Governor Durbin of Indiana, President Jordan of Stanford university, Edward Rosewater of Omaha, and other equally well known men in advocacy of arbitration as a means of settling international disputes. A committee on resolutions, of which Judge Gray of Delaware was chairman, submitted a report, which concluded as follows:

"Resolved, That it is recommended to our government to endeavor to enter into a treaty with Great Britain to submit to arbitration by the permanent court at The Hague; or, in default of such submission, by some tribunal specially constituted for the case, all differences which they may fail to adjust by diplomatic negotiations.

"Resolved, That the two governments should agree not to resort in any case to hostile measures of any description till an effort has been made to settle any matter in dispute by submitting the same either to the permanent court at The Hague, or to a commission composed of an equal number of persons from each country of recognized competence in questions of international law.

"It is further resolved, That our government should enter into treaties to the same effect as soon as practicable with other powers.

The objects of the conference have been endorsed by hundreds of educators and statesmen whose letters form part of the literature issued by it.—*The World's Events*.

Mr. Baker of New York took the unusual course of voting against the army appropriation bill on the ground that armies simply postponed the day of universal peace. "It should be designated as a bill," he said, "to appropriate \$75,000,000 to put it into the power of one strenuous man to get this country into possible conflict with every other civilized nation of the earth."—*The Pathfinder*.

## ♦♦ Suggestions to Parents and Teachers. ♦♦

### ENTERING UPON MANHOOD.

By Sylvanus Stall, D. D.

At the age of fourteen or fifteen boys usually enter upon a period of several years during which time the reproductive system begins to develop, and they experience emotions which indicate changes that are altogether new and strange to them. The physical and mental changes that occur at that time, and the conditions which attend them, to many boys prove a time of great mystery, perplexity and danger.

These changes, which take place between the ages of fourteen and twenty-five, but which are most marked and most trying between the ages of fourteen and eighteen, are very important, and, as many in their ignorance and lack of knowledge fall into vice and sin and come to early or eventual ruin, it is important that all boys should know what to expect, so that they may interpret to themselves the true meaning of their new experiences and trying conditions.

The greatest outward or visible changes take place rapidly, requiring but a year or two to effect very noticeable results. But the most critical period, during which the greatest internal and invisible, physical and mental changes are taking place is, at least in most instances, from fourteen to twenty-one, but the changes are not fully completed and full sexual maturity attained until the age of about twenty-five.

During the earlier years of life, while the reproductive organs are dormant and undeveloped, boys and girls are much alike in most of their physical and mental traits. But at about the age of fourteen—with some earlier and with others later—as they approach the period of puberty, the characteristics and traits peculiar to the sex begin to develop, the boys becoming more manly and the girls becoming more womanly.

When this time arrives the boy begins

to leave behind him the characteristics of childhood. The body grows rapidly. The shoulders become broader, the chest deeper. The voice loses its boyish tones and becomes deeper and stronger. The skin becomes coarser. The beard starts to grow. The bones become harder.

At first the boy feels awkward. His voice breaks. His hands and his feet seem to be in his way. He is sensitive and bashful under circumstances where formerly he was at ease and at home. He becomes the subject of new sensations and new desires, which he is not able to interpret or to comprehend. He becomes more polite, and more manly in his bearing toward strangers, and especially toward women. He begins to seek the companionship of girls of about his own age. All this time there is being awakened and quickened within him a divinely implanted nature, which is designed to make him more noble and more perfect in every respect than he could possibly be without it.

But it is now that sexual passion begins to assert itself. If the boy is ignorant, has a weak moral sense, or is under the influence of evil companions, serious dangers are likely to follow. It is also at this critical time, between the ages of thirteen and twenty-one, that boys become irritable and petulant. They experience a feeling of contrariness. They are untractable and at times even rebellious. It is during this period that many boys and girls, whose parents do not understand their condition, and who have forgotten their own feelings and experiences when at the same age, desire to break loose from all restraint and sometimes even to run away from home. It is at this time that the boy who was formerly obedient and studious often becomes restive, disobedient and unruly. Boys between the years of fourteen and eighteen are more likely to be disobedient to their teachers in the day school, and it is just at this age that they

are likely to feel that they are too old to go to Sunday school, and are not so likely to go willingly to church or attend to their religious duties. The entire nature feels the revolution that is taking place, and all the worst qualities in the boy's composition appear upon the surface. This is the period in the boy's experience which the Germans call "the period of storm and stress." If the boy is made intelligent, and his parents and teachers understand and appreciate what the boy is passing thru, all will eventually turn out better than the indications seem to promise, and as the young man approaches the age of twenty and upward the storm will have passed by. And if he has been guarded from evil and kept from sin his future will be increasingly calm, blessed, and prosperous. But if vice and evil have come into his life the years will bring an increasing installment of passion and sin, of disappointment and suffering.—Purity Advocate.

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**TRUE MANHOOD.**—True manhood will be attained and a noble character built only by conforming to the laws that govern our physical, moral and intellectual being. The man who would have a strong body and mind must use them. The strength of the body and character of the mind are much affected by the food we eat. If we use an excess of coarse animal food, we may expect animality to reign in our nature. A great scientist has said, "Let me feed the criminal classes a hundred years in this country and I will banish crime." The excessive use of animal food, condiments and spices is not only destructive to health and strength, but generates an abnormal appetite for stronger stimulants, and leads to the use of tobacco, liquor or other narcotics, all of which have a tendency to shatter the nervous system and set the passions on fire. True manhood will never be attained under the abuse of appetite and use of tobacco or liquor or the abuse of the sex passion. The last mentioned is one of the greatest enemies to true manhood, whether the abuse comes in the form of secret vice, so shamefully common in our day, or

whether it come from excesses in married life, its evil effects are most telling. It weakens the body, shatters the nerves, pollutes the mind, impairs memory, obscures hope, blots out natural affection, dissipates the energies, ruins self-respect and self-confidence, dwarfs the soul, and in every way contracts one's manhood. In every business, vocation and calling in life there are thousands of men who will never know what they might have been, the studies they might have mastered, the pleasures they might have enjoyed, nor the heights to which they might have risen but for this shameful, and perhaps innocent waste of their manhood. Nor does this abuse stop with its destructive influences upon the individual, for it is no less destructive to true love and the holy bonds of wedlock. The intemperate indulgence of this passion is the greatest enemy in the marriage relation; to this is attributed the difference between the sweet hours of the love's dream and the jar and jangle that characterizes many homes. Nay, more; the sins of the parents are transmitted and thousands of children are born with lasciviousness written in every fiber of their being, as the result of unguided passion on the part of parents. Would you be a true man, full of physical strength, bodily vigor, courage, firmness, self-reliance with independence of thought and freedom of soul, keep the vital principle within yourself. Give the love nature a high expression whether married or single, and let extreme temperance and a life of continence be yours.—N. N. Riddell, in an address on Character-Building.

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**THE RESULT OF UNCONTROLLED PASSION.**—The ungoverned passion of man is prolific of evil, and, like producing like, the father who has never learned self-control may give his son not only form and feature, but the germ of the same fierce, clamorous desire, which, in its full development, will prove a heritage of woe to that son and others. What polite language veils under the designation "social evil," and which desolates so many happy homes,

and brings its quick, black harvest of misery, remorse, disease, and death, chiefly lives because man does not know aright; does not duly reverence and honor woman and keep in subjection that which may become one of the monster passions in his heart, and is thus continued from generation to generation. Surely prospective motherhood—woman, within whom proceeds the evolution of the marvelous mysteries of creation—should be revered as worthy of all thoughtful consideration, and ought to have thrown around her all protective care. The woman who has conceived should be treated with the greatest consideration. Let her not fail of all human care while in this condition. Nature then offers unto man invitation and opportunity to subordinate passion to reason, to conscience, to will, to a higher love, and thus raise himself above himself. It may be objected that the abstinence here advocated contradicts almost universal practice. As to this objection, no matter how universal a practice is, if it be wrong, at least endeavor to point out the wrong. Whether I judge from observation, from the great doctrine of evolution which so fascinates the age, or from the power of divinely-revealed truth, the conclusion always is that the world grows better and that a wiser, happier, nobler generation will one day possess the earth. Each evil pointed out, each wrong discovered, helps the progress to that day, altho it may be a long time before the evil and the wrong cease. Meantime, it is a great mistake to accept a popular vote as criterion of wisdom and right. Possibly physicians are too reticent in regard to these matters; do not consider as fully as they ought the connection of these with human health and happiness, and give that instruction to the people which is so much needed. Believing this, I can say in the words of Montaigne: "I knew very well that few will quarrel with the license of my writings who have not more to quarrel with in the license of their own thoughts." Dr. Perrin, as quoted in Dr. Holbrook's "Marriage and Parenthood."

**GREATEST MORAL DANGERS OF COLLEGE STUDENTS.**—The pastor of one of the Methodist Episcopal churches in Philadelphia, Rev. Dr. C. Edgar Adamson, read to the members of his congregation recently a number of letters from college authorities in Philadelphia and elsewhere telling what they considered the greatest moral danger that threatens a college student in a large city. "The consensus of opinion seems to be that the greatest temptations lie along the line of sensual indulgence and intemperance," said Dr. Adamson. "These are aggravated by the absence of the restraints of home life. It becomes the duty, therefore, of the authorities of the college, the churches of the city, the officials of the city and all who are interested in the highest type of manhood to lend aid to lessen these temptations."

President Eliot of Harvard, in his letter, said it is "the frittering away of the students' time in trivial, self-indulgent occupations and animal pleasures."

Provost Harrison of the University of Pennsylvania wrote that, assuming that the student came from outside the city, he conceived the greatest moral danger to lie in "the separation from the sacred influences of home and probably church life;" also to the "temptation to explore phases of life to which the student had been a stranger."

Rev. Dr. George R. Van de Water, chaplain of Columbia University, said: "The greatest moral danger that threatens a college student in a large city is the constant temptation to gratify his animal nature." Prof. W. W. Keen of Jefferson Medical College said it is "dissipation and also absorption in his daily work, so that he forgets his spiritual relations." Prof. John E. James of Hahnemann College thinks it is the "absence of home restraint and home life." Prof. Edwin J. Houston, a trustee of the Medico-Chirurgical College, replied: "The temptation to licentiousness and the indulgence in alcohol."

"It must be understood that these temptations are peculiar to college students," continued Dr. Adamson, "but

they are probably such as would be counted the greatest dangers to all young men. If the reports in the newspapers concerning the countenance given to these forms of temptations by some who are guardians of the city's interests be true, it is time that the citizens of Philadelphia arose in their might and demanded clean lives on the part of the men who are in charge of her affairs. No man who is in any way a patron or protector of vice should be permitted to occupy a position of trust or profit under the city government. His presence there is a disgrace to the fair name of the city and a stench in the nostrils of decent citizens."—*Pennsylvania School Journal*.

#### GETTING ACQUAINTED WITH THE CHILDREN.

By William Jennings Bryan.

How many mothers there are who have no time to read, or take necessary recreation, yet whose cake box is never empty, nor cupboard bare of pies. Such a mother can always find time for the boiled pudding, or fancy dessert, and all the accompaniments to a varied and elaborate bill of fare, but she has no time to take her little one on her knee and smooth out the "crumpled roseleaf" which has made its young life a burden for the last half hour. She has time to ponder over the selection and preparation of a large list of eatables, many of which are simply disease-breeders, but she has no time to get acquainted with the school life of her children, or, by quietly listening to their conversation, discover any dangerous element in the associations to which their daily life is subjected.

Let us stop and ask, is there any use of making a god of our stomach? It is all very well to study the very best methods of preparing the daily meals, and time spent in learning the food values and amount and nutrition contained in the various articles thus consumed, is not wasted, but one should remember that the life is more than meat. While "variety is the spice of life," too much spice is a disadvantage and one or two

well-cooked vegetables, with meat, good bread, butter and fruit, is a sufficient variety for any common meal. Cakes, pies, puddings and fancy desserts are not necessary, or even advisable, for every day consumption, or even very often. Fresh, ripe, or even canned fruit can well take the place of so much indigestible cookery and thus leave time for the mothers of families to rest their aching muscles and get acquainted with their children.

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INFLUENCE OF MIND OVER BODY. Organic secretions may be depraved or vitiated as readily by excessive mental emotion as by a drug poison taken into the stomach. A paroxysm of anger will render the bile as acrid and irritating as a dose of calomel; excessive fear will relax the bowels equal to a strong infusion of tobacco; intense grief will arrest the secretions of the gastric juice as effectually as belladonna; and violent rage will make the saliva as poisonous as will a mercurial salivation.—R. T. Thrall, M. D.

The influence of the mind on the digestive organs is so direct, that sickness and vomiting are among the earliest symptoms of many affections of the head, and of wounds and injuries to the brain, while violent emotions, intense grief, or sudden bad news, sometimes arrests at once the process of digestion, and produce squeamishness, or loathing of food, altho an instant before the appetite was keen. The influence of the mind and brain over the action of the heart and lungs is familiar to every one. The sighing, palpitation and fainting so often witnessed as consequences of emotions of the mind, are evidences which nobody can resist. Death itself is not a rare result of such excitement in delicately organized persons.—Dr. Combe.

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The churches that devote themselves to the theory of religion, neglecting the civic activities that affect the welfare of men in this world, are withering, while those that show their people how to live as well as how to die are full of vigorous health.—*New York World*.

## HYGEO-THERAPY OR DRUGLESS MEDICATION.

THE DANGER OF COAL TAR DEPRESSANTS.—“Influenza killed its thousands, and the coal-tar products their ten thousands,” said a great clinician after the first influenza epidemic. In looking about for the cause of the terrific mortality from pneumonia, which has been shocking the medical profession during the last two or three months, many physicians think it is to be found in the indiscriminate use and abuse of the coal-tar antipyretics. It is superfluous to dilate here upon the fact that the use of headache powders—practically all of which contain acetanilid, a true tissue poison—has reached enormous proportions. For the slightest headache, be it due to nervousness, eye-strain, a cold, constipation or indigestion, the public has gotten in the habit of taking headache powders. This frequent use of heart depressants has a pernicious, even if not immediately noticeable, effect upon the heart, and when a disease like pneumonia in which the heart’s resistance is tried to the utmost, makes its unwelcome appearance, it is no wonder that the heart proves unequal to the task and fails. Hence the shocking mortality from pneumonia.—Merck’s Archives.

### WHAT IS OSTEOPATHY?

C. A. Whiting, Sc. D., D. O., Chairman of the Pacific College of Osteopathy.

Osteopathy, as an independent system of medical practice, has been more or less prominently before the people for nearly ten years, yet there are many who have an imperfect knowledge of its claims or for what it really stands. Physicians of the older schools of practice are all too eager to explain that even at its best Osteopathy is “only scientific massage,” and many of the older osteopaths, while indignantly denying the truth of this statement are still unable to point out any very important distinction. The real differ-

ence is that the osteopath is a physician while the masseur is not.

This statement makes necessary a clear definition of the term “physician.” By “physician” is meant one whose knowledge of the human body and of the various methods of diagnosis, is so profound, that he is able to determine with a marked degree of accuracy the presence of abnormal conditions and to apply some rational means for their alleviation.

There is still a lingering belief in the popular mind that there is something mysterious and obscure in the training of a physician. This belief is largely an inheritance from the dark and middle ages when magic and medicine were almost synonymous terms. It is not to the credit of the profession that some of its members are strongly inclined to perpetuate this idea.

As a matter of fact, there is nothing more recondite in the training of a physician than in the training of a civil engineer. As before stated, the requirements of the physician are two-fold; he must recognize abnormal conditions in the body and he must know what methods, if any may afford relief. Before he can recognize abnormal conditions, he must have a thoro knowledge of the normal functioning of the body. This is included in the science of physiology, when that term is used in its broad sense. The science of physiology rests upon a three-fold foundation. Anatomy, the science of gross structure; histology, the science of minute structure, and chemistry, the science of possible rearrangement of the atoms within the molecule, and the possible exchange of atoms between different molecules. Anatomy becomes explicable and a true science only when it rests upon embryology, the science of individual development.

Bacteriology throws a strong and necessary side-light upon many of the functions of the body, both normal and ab-

normal. Pathology is the science which treats of abnormal bodily conditions. These abnormal conditions may be either structural or functional. Of the former we have to deal with anatomical or histological pathology. Tumors, dislocations and fractures exemplify this branch of pathology, while functional pathology or pathological physiology is exemplified by congestions, inflammations and fevers.

By diagnosis is meant the means whereby these conditions are recognized, and as we become better acquainted with the human body and its structure, the methods of diagnosis naturally become more exact. Without going into technical details, it may be said that modern examination of the patient, by taking his temperature, the rate and character of his heart action, by a blood examination, including the enumeration of the red and white corpuscles, and estimation of the amount of haemoglobin present, by a thoro urin analysis, and in special cases by fecal and sputum examinations and by gastric analysis, as well as by the various official examinations and examinations of the eye and ear. Up to this point all physicians who are working along rational lines, are in substantial harmony, but at this point a wide divergence begins.

Seven fairly well defined methods of effecting relief from abnormal and diseased conditions have been proposed. Of these, the first four—Hydrotherapy, Electricity, Mental Suggestion and Diet, are more or less valuable adjuncts to the other three: Chemical Stimulation, Mechanical Manipulation and Surgery. It is between those last named that the present conflict is being waged.

The great exactness which characterizes the physical diagnosis of the Osteopath shows that by far the greater number of diseases result either from a maladjustment of some of the hard tissues of the body, or from dietetic errors, and the former frequently result from the latter. A state of stable equilibrium is incompatible with life, but the animal body is so organized that it is more nearly in a state of stable equilibrium in health than in disease, so whenever it is drawn from its

normal or healthy condition there is a marked tendency for it to return to the condition of health as soon as external circumstances will permit.

To illustrate by a specific case: A person has an acute attack of indigestion. Treated by the drug or chemical method, one of three things would be done, or possibly a combination of any two, or all of them. He might be given a medicine which would stimulate the digestive glands into a state of greater activity; i. e., apply a whip to the horse which is already doing all he can. He might be given a medicine which would itself do the work which the digestive glands ought to do, or he might be given a medicine which would simply benumb the nerves without changing the real condition of the patient. Clinical experience shows that none of these methods are really successful, as the acute attacks become more frequent and ultimately the condition becomes one of chronic indigestion. It is only fair to say that the more progressive of the drug physicians would pay attention to the diet of the patient, tho the tendency is to consider this a matter of minor importance. The Osteopath physician, attending the same case, would first of all ascertain what physical lesion, if any, is responsible for the condition of the patient. It might be due to the end of a rib broken from the costal cartilage, and causing a constant irritation by pressing against the stomach. (An actual case of this kind was found in the clinic of the Pacific School of Osteopathy, after the patient had tried several different prescriptions from as many different physicians.) Of course, such a condition can only be relieved by removing the cause of the disturbance.

The key-note of Osteopathy is sounded in the statement that perfect function is possible only where there is perfect structure.

The indigestion might come from an insufficient blood supply to the stomach. It might come from an abnormal condition of the blood. It might come from such contraction of some of the muscles of the back, that the nerves which control the functions of the stomach were so

reflexly irritated that they were unable to function properly. It might come from the improper character of the food. It might come from having eaten not wisely but too well, or it might come from a number of other causes, but whatever the cause, the tendency is for the stomach to get back into a normal condition so soon as the exciting cause of the disease is removed.

What is true of indigestion is substantially true of most other diseases. In the treatment of disease, one must first and above all ascertain the cause (diagnosis), then proceed to remove this cause (therapeutics.) Dr. Hueppe, of the University of Prague, says: "When the physician, by thoro observation and investigation, knows the conditions that influence a given predisposition in a definite way, when he is scientifically trained and has a true conception of hygiene, and is at once physician and naturalist, then he is able to cure disease, by use of the very same forces which serve to create or alter the human constitution. In this simple sense, there is a true art of healing."

This new system of manipulative therapeutics has already worked a profound change in the older systems of practice. Physicians are giving much less medicine and are giving much more attention to personal hygiene and dietetics.

Dr. D. L. Tasker, one of the leading exponents of Osteopathy, says: "The school of osteopathic medicine has grown rapidly during the past ten years because it is an untrammelled exponent of non-drug methods. The work of this school has been entirely along constructive instead of destructive lines. Conservatism has said, 'It *can't* be done without drugs.' Osteopathy is demonstrating that the health of humanity *can* be restored without drugs.

"Osteopathy is the distinctive name applied to a school of medicine which is based upon several very comprehensive principles. That principle by which the school is best known is, that *perfect function can exist only when there is perfect structure*. Another principle of equal force is that perfect cell life is dependent on a perfect circulation of blood."

## USES OF FRUIT.

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That fruit has many uses besides pleasing the taste is well known, but the exact properties are not so well understood by the consumers, and a few suggestions on the subject may not be amiss.

Fruit alone will not sustain life for any great length of time, but helps to furnish a variety in the diet.

It stimulates and improves appetite and digestion, relieves the thirst, and introduces water into the system, acts as a laxative or astringent, stimulates the kidneys, and supplies the organic salts necessary to proper nutriment.

If the medicinal uses of fruit were understood and care taken to use the appropriate kinds, much less medical treatment would be needed.

Among the laxatives are figs, prunes, dates, nectarines, oranges and mulberries.

The astringents are blackberries, dewberries, raspberries, pomegranates, quinces, pears, wild cherries, cranberries and medlars.

The kinds used for diuretics are grapes, black currants, peaches, whortleberries, and prickly pears.

The refrigerants are red and white currants, gooseberries, lemons, limes and apples.

Apples are useful as a stomach sedative and will relieve nausea and even seasickness.

Grapes and raisins are nutritive and demulcent, making them excellent for the sick room.

It is sometimes difficult to keep raisins, figs, and dates away from the inquisitive little ants and roaches, but this is easily accomplished by putting them in paper bags that have been well brushed over with strong borax water, and dried before the fruit is put in. The little pests do not like the borax, and will not gnaw through the sack when thus prepared.

A fig slit open makes a good poultice for a boil. It is especially useful for gumboil. A split raisin is also good.—Selected.

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Any change or innovation means that someone has been thinking.

## SUGGESTIONS ON HOME MAKING.

Edited by Mrs. M. K. Miller,  
Instructor in Domestic Arts, L. D. S. University.

### WHERE IS HOME?

"Home is where affection binds  
Gentle hearts in union;  
Where the voices all are kind  
Holding sweet communion.

"Home is where the hearts can rest  
Safe from darkening sorrow;  
Where the friends we love the best  
Brighten every morrow.

"Home is where friends that love  
To our hearts are given;  
Where the blessing from above  
Makes the home a heaven.

"Yes, 'tis home where smiles of cheer  
Wreath the brows that greet us;  
And the one of all most dear  
Ever comes to meet us."

### "MOTHERHOOD A PROFESSION."

An Address Delivered Before the Utah  
Mothers' Congress by Mrs. G. W.  
Palmer, Farmington, Utah.

It is hardly surprising, even in this age of progress and professorship, that motherhood should be amongst the last of the phases and forces of life to receive scientific consideration. Mankind in all ages of the world has sought to reach that first which was farthest away from him. In the primal days of Nimrod the people on the plains of Shinar sought to reach heaven by building a tower instead of a tabernacle. Astronomy was old before geology was born. Men would pluck asters from the "infinite meadows of heaven" while the flowers of the fields of earth were trampled upon unnoticed. In studying governments statesmen have found not only the virtues but the defects, and have traced the cause of these defects to unefficient means and imperfect system of education. The school boy of today is the statesman of tomorrow. So educators have striven most

diligently and persistently to better the school. They have noted the defect of the system and have decided only recently that the greatest obstacles to overcome are those evils arising in the home. The root of these evils is paternal ignorance.

In every phase of life scientific investigation is vanquishing ignorance. This enlightenment in mechanical and intellectual effort is due largely to professorship.

If the professor of political science has helped the government, and the professor of pedagogy has improved the school, cannot the professorship of motherhood elevate the home?

"Motherhood a Profession." Has the time come when this phase is to be accepted? When the most important every-day acceptance in life is to be scientifically considered? Why not? Doctors, lawyers and teachers fit themselves to have charge of human lives. Why should not mothers? A profession as we understand it today is an occupation which undertakes to direct intelligently the lives and affairs of others. Why should not women who are to have charge of the coming generations regard their duty as one of the greatest trusts and properly fit themselves for it? Why should they not cast aside the false ethics, which has permitted poor thinking and a lack of preparation? Any sort of ignorance has sufficed in the past for motherhood. Men in every sort of profession are now compelled to understand that there must be systematic training and a scrupulous investigation of fact along common sense lines, if they are to be useful. Why should not the members of that profession, maternity, which embraces so large a number of the human race, be forced to recognize that in taking charge of human lives they must do so knowingly and must adapt themselves by a study of scientific principles effecting the requirements of

their life work? Take for instance the profession of nursing the sick. Not many years have elapsed since the best of nurses was a good-natured, rather ignorant sort of person, almost entirely without training. Reasoning powers were not regarded as especially essential for her general acceptability. If her ignorance caused the death of some and made life-long invalids of others, the results were not charged to her, but were very often attributed to Divine Providence. Finally there came a day when some one held up his hands and asked: "Why should not a nurse to whom is committed so much pertaining to life and death be trained for the exercise of her charge?" That question was put but a few years ago. Now there are hundreds of such training schools. A nurse must go thru careful studies covering several years, until she understands thoroly the problems with which she has to deal. She no longer acts blindly, but reasons from study and training regarding the duties she is called upon to preform. So it must be regarding the vastly more important duties of motherhood. The day is near when it will be looked upon in its true light. There will be training and preparation for her who is to assume the care of children in the home. There will be careful study into all of the physiological facts connected with motherhood. A woman will no longer dare to assume the responsibilities of the noblest of professions without adequate instruction regarding the obligations which she is to undertake. In other words motherhood will come to be looked upon as truly a profession. Oh! the great and glorious task of parentage! It seems to me that the most responsible position in which man and woman can be placed is that of begetting and rearing a child; it requires the most preparation, the highest knowledge, the greatest self-control and the supremest patience, self-sacrifice and love. She who permits herself to become a mother without having first demanded and obtained her own freedom from sex domination and fair and free conditions of development for herself and child, commits a crime against herself, against

her child and against mankind. Offspring begotten when any degree of reluctance or want of preparation exists on the part of the mother, are robbed of a portion of their birthright. Every mentally, morally or physically defective child has a right to demand of his mother how she dared to equip him so badly for the life into which she has taken the liberty to bring him—to demand of her how she dared equip herself so illy for her self-imposed task of creator of a human soul.

But a child wisely desired, intelligently prepared for, begotten in sweet mutual love, properly cultured in embryo, and at length joyfully welcomed to loving arms, such a one is an object of interest and joy to all humanity. At the advent of such even if born in a manger, well may the angels sing "Glory to God in the highest, on earth peace and good will to men." For of such are the wise teachers and the noble example, the loving saviors of mankind. When mothers shall come to feel the true dignity of the office of maternity, if worthily entered upon, they may know that all the powers of good in the universe are on their side and ready to contribute to a noble and successful issue. But a superficial, shallow, incompetent, trivial mother has left a heritage to the world which can and does poison the stream of life as it flows on and on in an eternally widening circle of pain and disease, of insanity and crime.

In every other profession which woman has entered she has been better fitted for the work before she took her degree than she has been for the one which is held to be her special province. A mother must have love too loyal and sense of obligation too profound to recklessly bring into the world children she cannot properly endow or care for. The important thing for the prospective mother to remember, and one that will give a zeal and impetus to thoro preparation, is that this child whose advent is such a joy to contemplate is in no case to be her own. It is now and always the child of one Father, God, and can never for one moment belong to her. It is to come to

her as a precious trust; she is to be permitted to care for it, love and cherish it; and receive its love in return, finding sweet companionship and rare comfort in watching daily its growing knowledge of things. She is to be a teacher and companion to this child, to help it to unfold its beautiful nature; but, in no case to force it for any purpose. Her mission is a holy and a beautiful one. The child is such a sacred trust and the training of its tender life shall be so precious that once the true nature of the office is apprehended, she may well look upon its advent with reverent joy and confident trust, if she is to work with infinite love in the fulfilment of that trust. The child will come to her not only as a blessing and comfort, but for a noble purpose. It is to be permitted to tarry under her loving care and protection a little while on its journey of life's experiences. To her is entrusted the education of the little stranger thru the most impressible and therefore the most important years of its sojourn here. Nature and experience are to be its teachers, too, and nature and experience must not conflict. One must not trespass upon the other's realm, all must wait on each that the work may be well done.

With this ideal in view of what the little one is to become, the mother must prepare herself intellectually as well as spiritually, for her distinguished mission, for there is no one more highly honored than she who looks forward to motherhood. She must know the highest and noblest mothers of history and the finest productions of literature in regard to the relation, but more than all she must be prepared spiritually by a complete rest of thought upon the great truth I have been trying to impress, viz.: that this is God's child and coming from Him it has everything in its inner, its real self, to be educated, drawn out into expression.

To have this beautiful work entrusted to us, dear mothers, is a distinction that lifts us above envy of any other distinction. It is well worth our while, then, to prepare for it.

The mother who transmits to her child a robust constitution certainly gives him

an unquestionable gift, but if she knows how to develop his natural good health, how to bring intellect, energy and will into existence from the vital powers of the child, her gift is double in value.

The mother can remodel a neglected cast, but if she has a perfect model to start with, for her inspiration to illumine, the result will be most wonderful.

Therefore, mothers should be able to make intelligent provisions for their children's physical care and growth; for the activity that strengthens the muscles; for the diet and dress that secures health and comfort; for the knowledge that protects their sexual functions.

Because these things are quickly enumerated, it does not follow that the ability to provide for them is readily acquired. Indeed, it means a regular course of instructions in household economics, hygiene, physiology, psychology, pedagogy, scientific cooking, physical culture and other studies.

Scientific motherhood means more than casual thought can grasp. It means a grander, nobler race; a humanity which shall fit the earth for the Savior's advent. It means the reformation of the drunkard, the redemption of the criminal, the repentance of the murderer, the abolition of the asylums for the blind, dumb and insane. It means the elimination of selfishness, the control of heredity and weakness of mind and body, the death of oppression, the birth of brotherly love, the uplifting of mankind thru true spiritual Christianity.

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JOHN STUART MILL.—He who lets the world, or his own portion of it, choose his path of life for him, has no need of any other faculty than the ape-like one of imitation. He who chooses his plan for himself employs all his faculties. He must use observation to see, reasoning and judgment to foresee, activity to gather materials for decision, discrimination to decide, and, when he has decided, firmness and self-control to hold his deliberate decision.

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He who has learned to think has learned the greatest lesson of life.

## YOUTH'S DEPARTMENT.

### EVERY-DAY PHILOSOPHY.

You can climb to the top of the loftiest hill,  
You can make of yourself whatever you will,  
If you try.

A faith you must have, rooted deep in your  
soul,  
A purpose unshaken, a firm self-control;  
Strive on, without ceasing, you'll reach to  
the goal

If you try.

You can be of some good to yourself and  
your kind,  
A name and a place in the world you can  
find,

If you work.

Wherever you turn there is plenty to do,  
The harvest is great, but the reapers are  
few;

You'll find opportunities waiting for you,  
If you work.

You can reach any standard at which you  
may aim,  
You can find the right road to the Temple  
of Fame,

If you will.

It lies thru endeavor by day and by night,  
night,  
Thru patience that never abandons a flight;  
flight;

By infinite toil you can climb to the height,  
If you will.

You must meet all reverses and never give  
in,  
You must spend little time planning how to  
begin,

If you win.

But take off your coat and go into the fray  
And stay by your task; there is no other  
way;

You must wait for no future, but labor to-  
day,

If you win.

You will find that the tide of misfortune is  
swift.

Don't expect other people to give you a lift,  
If you drift.

The adage is old that the world gives a call  
To the man who keeps striving, whatever  
befall;

You will find that a wreck is the end of it  
all,

If you drift.

You will learn that the palsy of life is delay,  
That fortune will beckon and then flee away,  
If you wait.

For this is the mystical edict of fate,  
But once opportunity knocks at our gate,  
And after that call 'tis forever too late,  
If you wait.

—Buffalo News.

### THE BLISS OF LITTLE THINGS.

If any little word of mine  
May make a life the brighter,  
If any little song of mine  
May make a heart the lighter,  
God help me speak the little word,  
And take my bit of singing,  
And drop it in some lonely vale  
To set the echoes ringing!

If any little love of mine  
May make a life the sweeter,  
If any little care of mine  
May make a life the fleeter,  
If any bit of mine may ease  
The burden of another,  
God give me love, and care and  
strength  
To help my toiling brother!

—Selected.

### MAKE YOUR OPPORTUNITIES.

Some boys and young men are fond of saying what great things they would do if they had such opportunities as some others have. Nonsense! "This country," says some one, "is another name for opportunity." Mr. Garfield once said: "That which is at the bottom of the sea today may float on the summit of the highest waves tomorrow," and his life was a splendid illustration of the statement. Boys, make your opportunity, as Lincoln made his in a log cabin in the wilderness. Make it as Henry Wilson made his, during his evenings on a farm, when he read one thousand volumes, while the other boys of the neighborhood wasted their evenings. Make it as the

shepherd boy, Ferguson, made his, when he calculated the distance of the stars, with a handful of beads on a string. Make it as George Washington made his when he mastered the rules of mathematics with a bit of chalk on the side of coal wagons in the mines. Make it as Douglas made his, when he learned to read from scraps of paper and posters. Make it as Napoleon made his, in a hundred important situations. Make it as the deaf, dumb and blind Helen Keller is making hers. Make it as every man must, who would accomplish anything worth the effort. Nothing can be accomplished without labor. Get at it.—Children's Friend.

### THE IDEA OF CULTURE.

The idea of culture has always included a quick and wide sympathy with men; it should hereafter include sympathy with nature, and particularly with its living forms, a sympathy based on some accurate observation of nature. The bookworm, the monk, the isolated student, has never been the type of cultivated man. Society has seemed the natural setting for the cultivated person, man or woman; but the present conception of real culture contains not only a large development of social element, but also an extension of interest and reverence to the animated creation and to those immense forces that set the earthly stage for man and all belated beings.—World's Work.

### BREWER FOUGHT HIS OWN BUSINESS.

The Charrington brewery, in the eastern end of London, is one of the biggest in the world. F. N. Charrington, son of the head of the concern, would have fallen heir to this \$6,000,000 business, but the father disinherited him because the young man chose to oppose the interests of the brewery by advocating temperance. The case is a very dramatic one.

Young Charrington happened to fall in with Dr. Rainsford, the well known New York reform preacher, and became inter-

ested in temperance. Going thru the London slums one day the two saw a great drunken brute come out of a saloon and strike his wife down. Young Charrington laid the fellow low, but what was his feeling when on the front of the saloon he saw a big sign reading, "Charrington's Pure Ales."

"I swore that night that my name should never again be associated with the liquor traffic. I went to the brewery the next day and communicated my views to my father, and I have never stood inside the gates of that brewery since," he said recently.

Mr. Charrington is now devoting his life to rescue work. He has built a great mission almost in the shadow of the Charrington brewery, to provide a counter attraction to the neighboring saloons, where people can hear good music, discuss social topics and play games without buying drinks. He received some property from his mother, and has dedicated this to the temperance cause.—Pathfinder.

SMOKING AND PHYSICAL DEVELOPMENT.—From the records of the senior class of Yale college during the past eight years, the non-smokers have proved to have decidedly gained over the smokers in height, weight and lung capacity. All candidates for the crews and other athletic sports were non-smokers. The non-smokers were 20 per cent taller than the smokers, 25 per cent heavier, and had 62 per cent more lung capacity. In the graduating class of Amherst college of the present year, those not using tobacco have in weight gained 24 per cent over those using tobacco, in height 37 per cent, in chest girth 42 per cent, while they have a greater average lung capacity by 8.36 cubic inches.—Medical News.

PURPOSE OF PUNISHMENT.—All punishments are for the benefit of evil doers, to restrain and prevent them from doing evil to others and themselves, and from sinking to greater depths of wickedness.—John Ellis, M. D.

Sympathy is the safeguard of the human soul against selfishness.—Thomas Carlyle.

## OUR BOYS AND GIRLS.

### BODILY NEEDS.

By Lella Marler.

My Dear Little Friends:—We have learned a few things about shelter and clothing; now we want to learn something about food.

We found that the plants and animals had to have clothing and shelter; and of course you all know that they have to have food. When the little seed is planted in the ground, if it did not receive strength, it would not burst open and grow and become a plant. All plants, from the tiniest blade of grass to the largest tree in the forest, have to be fed or they would become hungry, fade and wither, and finally die.

"But how do plants eat, and what do they eat, and when do they eat?" asks one little boy. Those are hard questions to answer, my little friend. Plants eat sunshine and air and water, and some things that are found in the earth. Just how they eat such things is hard to explain. They have many mouths, for they draw strength thru their roots, their stems, and their leaves. All summer long the plants are fed in this strange way by the Creator; and when winter comes some of them hide in the earth, while others put on warm dresses and stay out in the cold; but most of them do not eat, they sleep all winter.

And what of the animals? Nearly all of them live on some sort of plant. They eat grass or fruit or vegetables or grain. Some animals eat the flesh of other animals. Almost all of the animals that eat flesh are wild and savage.

The Lord has given the plants and animals their food, and has taught them what is best for them to eat. He has also given us our food and taught us many things about it, some of which we sometimes forget.

If we should not eat for several days we should become very weak; and if we

kept on going without food we should finally become thin and pale, and at last we would die. Now, what good does the food do us? Our bodies are made of bones, muscles, nerves and other tissues. But why do all of these tissues need food?

Let us think a moment. While we are awake we are moving most all of the time; and every move we make helps to wear out these bones and muscles and nerves. You know anything that is used every day becomes old and finally wears out. It is so with our bodies; they are wearing out every day and have to be built up again, or we would soon die.

How are the different parts of the body built up tho? "By the blood," you say. But what has the food to do with the blood? Why it is, the food that makes the blood. But the organs of the body have to do a great deal of work in order to change the food into blood. When the food is taken into the mouth it should be well crushed and mixed with the saliva before it is swallowed. From the mouth it is carried to the stomach and crushed and rolled and mixed with some more juice; then it is carried to the intestines and some other juices are added, and finally it enters the blood vessels, and is carried to all parts of the body to build up the tissues that are being worn out, and to give beauty and strength, and vigor to the body. We have two good friends to tell us when the body is in need; these friends are called hunger and thirst. As soon as the body is in need of food or water, these two friends call for them, and we do not feel comfortable until we have eaten or drunk something.

There is a great difference between food and poison. Food, is that which strengthens and builds up the body, and poison is that which weakens and tears down the body.

Now, when hunger says "The body needs food," it doesn't mean that the body needs poison. And when thirst calls for water, it does not want you to give it

poison. Our Heavenly Father has given us plenty of pure good foods to use, and if we will use them and shun all poisons. We shall grow strong and beautiful.

Some foods give us strength and some give us heat and energy. We cannot be so well and strong if we try to live on just one kind of food as we can if we eat several kinds. Bread is perhaps the best food of all, if it is well prepared, of whole wheat flour. All kinds of grains make good food. Fruits, of all kinds, are also delicious and wholesome. Following fruits, we have nuts, vegetables, milk, butter, cheese, and eggs, and meat. Some of you, perhaps, would have named meat first of all, but we have not done so because we have tried to name the best foods first. "But meat gives us strength," I hear a little girl say, "and it makes us grow." Yes, meat gives us strength. But whole-wheat bread, and peas, and beans, and lentils, give us strength, too. And nuts give us strength, for they are more nourishing than meat. Milk and butter and cheese and eggs all contain nourishment and can be used instead of meat. If meat is eaten at all, it should be eaten only in cold weather, and then sparingly. But as long as we have other foods that are just as wholesome it is better not to kill the animals for food. Persons oftentimes become very ill from eating poisoned or dressed meat, and any way it is a sad thing to think of that every time we eat any kind of meat, some poor animal has had to lose its life in order that we might have that meat. If we really needed the meat it would be different; but if we are where we can get milk, and cheese, or eggs, and nuts, there is no need of our killing some beautiful creature in order that we may grow strong. The foods that give heat to our bodies are the ones that contain sugar, and also some vegetables. Some vegetables contain starch, and all kinds of grains also contain starch. Milk, cheese, butter and nuts contain oil, and so does meat.

We have told you of some of the best foods, now what is best for us to drink? Pure, fresh water is the very best thing for us to drink, and the next best drink is sweet milk.

Our bodies need a great deal of water; most of us do not drink enough. We should drink several glasses of water every day; but we should drink at meal time, nor just before nor just after a meal. We should drink slowly, and not too much at one time. We should also eat slowly, taking small bites and chewing our food well before we swallow it. And we should not eat between meals. We should use a wooden toothpick after each meal to remove the bits of food from our teeth. The teeth should be brushed every night and morning, and the mouth kept clean.

And whenever and wherever we eat we should always feel to thank the great Creator for giving us food, and for teaching us what kinds of food to eat in order to keep well.

We have learned some of the things that are good to eat, now we must learn of some that are not good for us. Pickles and all kinds of pepper and spices are very injurious. Too much sugar or candy is not good for us, either; but there are some other things that are worse than all of these. Some of us are giving our bodies poisons to live on, every day. Now if we give your bodies too much poison, the poison will begin to taste good to us, and hunger will call for more of it, even if it does not burn our poor stomachs and make our bodies weak and sick. I wonder if you can tell me the names of these poisons that some girls and boys use? There's a little boy who knows. He says tobacco is a poison. So it is. And now you can all tell of some more poisons that some persons use,—tea, coffee, wine, beer, whiskey—yes, and there are a great many more besides the ones you have named.

Now, do any of you boys or girls put any of these poisons into your bodies? We hope not; for we want you to grow up to be strong beautiful men and women and you cannot grow so large or strong or beautiful if you use poison as you can if you throw it away. And you must remember, too, that after one uses these things for a little while it is very hard to leave them off, for the appetite has learned to like them, even if they are

poison, and bad. We are sure you all want to be beautiful and you want to grow large and strong, and be happy; and that is why we are telling you a few things that you need. If you will read these little talks and try to remember and do the things we tell you to, we are sure that you will become dearer, and happier girls and boys. And now let us repeat a few of the things we have learned about food.

1. We should eat only pure, wholesome food.
2. We should shun all poisons.
3. We should drink plenty of pure water between meals.
4. We should eat slowly and chew our food well.
5. We should eat only at meal times.
6. We should be truly grateful that we have plenty to eat.

### Books Received.

The Mind and its Machinery, by V. P. English, M. D., 200 pages, cloth, \$1. Ohio State Pub. Co., Cleveland, Ohio.

This book is a scientific basis for character reading, giving a new and simplified description of the Temperaments; explaining how to estimate the powers, talents, tendencies and capabilities of man, and the inter-relations and influence of the mind and the body upon each other. Dr. English is a practicing physician and presents in the book before us excellent suggestions that should be familiar to every man, woman and child. The book is strictly scientific and reliable.

A Manual of Hygiene and Sanitation, by Seneca Egbert, A. M., M. D., 473 pages, cloth, \$2.25. Lea Brothers & Co., publishers, Philadelphia and New York.

The book contains the following chapters: Bacteriology, The Atmosphere—Air, Ventilation and Heating, Water, Food, Stimulants and Beverages, Personal Hygiene, School Hygiene, Disinfection, Quarantine, The Removal and

Disposal of Sewage, Military Hygiene, Vital Statistics, and The Examination of Air, Water and Food. The author has great hope for good results from vaccination and serum-therapy. He says: It is to be hoped that we shall soon have a means of inoculating persons against all contagious diseases, as we now do against smallpox." The book is strictly orthodox. On hygienic subjects it contains valuable information, but current medical fads and fallacies are mixed with the sound advice on hygiene and sanitary science.

Anthropography, or Bible Phrenology of the Nations and Tribes That Sprang From Abraham, by Rachel Bevington Webber, Salem, Oregon, 237 pages, cloth, \$2.00.

For originality in the study of human nature this book is unsurpassed. The author has devoted much time to the subject and has, no doubt, reached some fundamental principles, but in reading it once we have been unable to understand all the points the author tries to prove. The inductive system of mind study that she has selected as a basis for her work is safe and scientific, but there appears to be considerable speculation mixed with the scientific facts. Bible students will find this book an interesting study.

Prof. N. L. Nelson, author of "Preaching and Public Speaking" and Professor of English at the B. Y. University, Provo, Utah, has issued the first number, of his quarterly magazine, entitled "From the Mormon Point of View." His first editorial is full of excellent suggestions on universal religious principles that should be of interest to everybody. We are sorry that space will not permit us to copy some of the vital truths expressed there. Professor Nelson is a thinker and expresses his ideas in a vigorous but convincing manner. He writes for thinkers and for those who desire to develop the power to think. The price of the magazine is one dollar a year or thirty cents per copy.

He who teaches a man to think is greater than he who taketh a city.

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### WHO KILLS THE BIRDS?

Who kills the birds?  
"I," said the woman,  
"Altho 'tis inhuman,  
I must have dead birds."

Who sees them die?  
"I," said the man,  
"Whenever I can;  
For my sport they must die."

Who tolls the bell?  
"I," said the boy,  
"I love to destroy,  
I toll the bell."

Who digs their graves?  
"I," said the girl,  
"For a feather's neat curl  
I'd dig their graves."

\* \* \*

So the men and the boys by the wood-  
land and streams,  
And the women and girls, with their hats  
like (bad) dreams,  
Are robbing the earth of its bird life and  
song,  
With never a thought of their rights, and  
our wrong.  
But isn't it strange, if their hearts have  
no pity  
For the poor little birds in the country  
and city,

They never remember that some summer  
day  
Not a bird can be found that a human  
can slay?  
Why, what will become of the boys and  
the men  
Who can't shoot at birds? for there'll be  
no birds then.  
And as for the women and girls of that  
day,  
With their featherless bonnets and hats  
in array,  
'Tis dreadful to think what their sorrow  
will be,—  
And yet it is something we all may see.  
For it's certainly true, and the truth must  
be said,  
If we kill all the birds, all the birds will  
be dead.

—Mary Drummond.

### WISDOM IN WIT.

"Do you like going to school, Johnny?"  
asked the visitor.

"Yes, sir," answered the truthful ur-  
chin; "and I like coming home, too, but  
I don't like staying there between time."  
—Clipped.

### THE SAME OLD LAMB.

Wall street had a little lamb  
With pockets full of dough;  
Steered it to a bucket shop;  
The rest of it you know.

Friend—"Why do you mark things 99  
cents when they are actually worth \$1?"

Merchant—"Well, you see, customers  
hate to leave without that odd cent, and  
by keeping them waiting for their change  
they generally see something else they  
want."—Clipped.

Little Clarence—Pa, what is a volcano?  
Mr. Calipers—A volcano, my son, is a  
cramped and feverish mountain which  
belches forth fire, smoke, lava, statistics,  
adjectives, and "copy" for the magazines  
for two years or more after the first erup-  
tion, and beggars description every time it  
is described.

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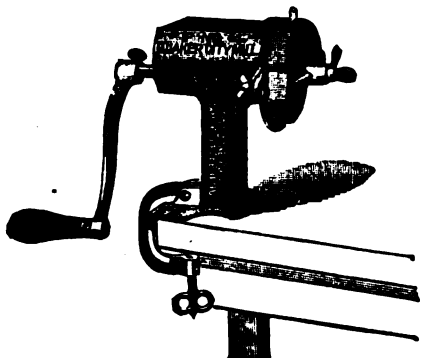
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